not the name of love—it is mere instinct, like the attachment of the dog to its master, or to its offspring, nay, it may become utterly selfish and depraved, entwining round the object to which it is attached only to injure it, clasping it only to ruin it in its embrace.

While we regard the will as the main element in love, we know, at the same time, that there are emotions so far following separate laws; but we maintain, that if the will be steadfast and consistent, it will draw the feelings after it, and come to guide them all. We are quite aware that a mere act of the conscience, saying that such and such an act ought to be done, but in no way attended to by the will, cannot produce such a result; nor will it follow from a mere decision of the judgment, that if we do such and such an act, beneficial consequences will ensue. It is of the power of the will that we are predicating that it can accomplish these important ends. Nor will a single act of the will, or a single wish or determination, in opposition to the will generally set in an opposite direction, change and direct the whole current of the feeling. The wicked man wonders that he cannot love what is good on his making a momentary resolution to do so. Truly, if a mere passing desire to be good could make a man good, there is perhaps no wicked man upon the earth who would not have been good long ere now; for, we doubt if there be any man so depraved, that he has not at times had a desire to become virtuous. But it would be wonderful if, with a will so habitually depraved, the wicked man could be so easily led to love what is good. He wills at this present time to secure the good, but next instant he deliberately prefers the evil. When the will is wavering and inconsistent, the sensibility will come to follow its own impulses, as it does in every ill-regulated mind. When the will prefers the evil, and then takes steps to paint the evil in

false colours, in order to awaken the feeling, the perverted feeling will become the most unequivocal sign, and one of the most fearful punishments of a corrupted will. Should the will, on the other hand, steadily prefer the morally good, and take pains to have it ever presented to the mind in the proper light, it will speedily allure the feelings whithersoever it will, and this must always be towards that which is holy and good.

Let but this rudder of the mind be rightly used, and it will